THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Who is a true man? He who does the truth, and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it."—T. CARLYLE.

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DIVINE AUTHORITY.

IN these days when religious sects are rapidly multiplying and leading men and women in the various paths marked out by their respective creeds, the question of Divine authority is of supreme importance. By Divine authority we mean the power or right that God gives to man as His representative here on earth. A church or sect lacking in this respect cannot be the Church of Christ, or have the true gospel, which is the power of God unto salvation. At the present time religious systems number into the hundreds; each system has its many followers, its own peculiar ideas, and each claims to be following the precepts of our Lord, yet no two of these churches agree on points of doctrine. Thus, with the world divided into numerous sects, we are confronted with the fact that where disagreement exists on religious subjects, one, or possibly all, of the parties thereto must be wrong, but it is clearly impossible for more than one to be right. Consequently there must be much false doctrine, for hardly a church exists that does not believe some doctrine flatly contradicted by those who belong to a different church.

We are aware that many people hold the opinion that this multiplicity of creeds is but a sign of broadness of mind, and that they take great pride in pointing to these various denominations as a proof of the prevailing power of Christianity. Another class is frankly indifferent to the disagreement, contenting itself with the absurd statement, "Well, we are all aiming for the same place." Several marksmen firing at a target are all "aiming for the same place," but if they used only one gun between them and divided that into several parts, it would be impossible for them to hit the

mark, as the gun would be useless. Christ left only one gospel, and it is also useless for complete salvation when divided into many parts. A third class, and with more reason, cannot understand how several contending denominations, emanating from one source, can all be right. These various views are worthy of examination.

We find by reading I. Cor. 1: 12-13, that a similar condition existed in early times to that of to-day. There were divisions among the people. Some were teaching one thing, others another. The Apostle Paul's opinion of this matter will be of interest. Let us see if he regarded it as a reason for congratulation. He did not say, "Go ahead; you are all aiming for the same place. Understand the doctrines as you please, for it shows an investigating spirit when there is division amongst you." His words lead us to believe that he was far from pleased with their wranglings. He does say, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that *ye all speak the same thing*, and that there be *no divisions* among you; but that ye be perfectly joined together in the same mind and in the same judgment." Paul, therefore, believed that the followers of Jesus should be of one mind, and he asks, "Is Christ divided?" Then, allowing his righteous indignation full sway, he exclaims, "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name." The Savior Himself advances the idea, that there can only be one true church, when He says, "*this gospel* of the kingdom" (Matt. 24: 14), and to Peter, "upon this rock I will build *my church*" (Matt. 16: 18). That means one church, not several.

From these passages we easily see that Christ established but one church, and that He left but one gospel, as the apostle explains, "One Lord, one faith, one baptism." (Eph. 4:5.) So all of the modern sects cannot be right; the one true church will be modelled after the early church and will be the only receptacle of Divine authority. The scriptures tell us how the church was founded and received its authority in the beginning.

Jesus asked the apostles whom they said He was, and Peter replied, "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not *revealed* it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, *and upon this rock I will build my church*; and the gates of hell shall not prevail against it." (Matt. 16: 16-18.) Some assert that the "rock," upon which the church was to be built, was Peter, but a careful examination of the passage will show that the "rock" is revelation. Christ would not build His church upon so frail a foundation as mere man and, besides, the "gates of hell" did prevail against Peter in such a manner that he denied his Master thrice. (Matt. 26: 75.) St. Paul's words give us a true understanding of the

source from whence the Divine authority comes, and also explain that the church is not founded upon man, but upon revelation. He says, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11-12.) This revelation comes through a proper source and furnishes the church with authority to act in the name of the Lord Jesus. Originally the apostles and prophets were the mediums through which the Lord revealed His mind and will unto the people, and these officers are just as necessary to-day as they ever were. They were to remain in the church "until we all come to a unity of the faith," and without them the "perfecting of the saints, the work of the ministry and the edifying of the body of Christ" cannot be accomplished. "And He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 14:11-13.) There is no unity of the faith to-day, neither have we come "unto the measure of the stature of the fulness of Christ," so the Church of Christ to-day should have the above-mentioned officers to enable it to perform its great mission.

If further proof be needed concerning the manner in which men receive the power to become ministers of the Most High, the fourth verse in the fifth chapter of Hebrews is conclusive: Speaking of the Holy Priesthood, the writer explains, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Aaron was called by direct revelation through Moses, a chosen prophet of the Lord. (Ex. 28 : 1.) Now, reader, ask yourself this question, "How many churches to-day have apostles and prophets, are founded on revelation, and how many preachers and ministers are called as was Aaron of old?" The answer will surprise you.

Nearly every church in existence sprang either directly or indirectly from the Church of Rome. All, except one, of those not originating from her make no claim to have received a renewal of revelation, and so may be dismissed with comment. The Church of England was excommunicated from Rome during the reign of Henry VIII, and therefore cannot have received any authority from her. The English Church has not even claimed to have received Divine authority in the manner ordained, consequently her claims to being the true church are untenable. It is true that she does not admit this loss of authority, but the fact that, so late as 1896, her representatives conferred with Pope Leo XIII, in a vain endeavor to receive papal recognition proves how weak and tottering are her foundations. Thus, from her own actions and admissions, the Church of England resolves herself into a man-made organization, and, likewise, the churches formed from her

proclaim themselves as man-made, with absolutely no evidence or trace of divine authority.

The Catholics are the only people who can consistently claim unbroken succession since the early organization of the Christian Church, but the facts and proofs of history, as well as the recorded avowals of Rome herself, prove that she has completely departed from the ways of Christ and that her claims as the true church are unsound.

On page five of the Catholic "Catechism of Christian Doctrine" is the following question, with its immediate answer.

"12. Who gave the Catholic Church divine authority to teach?"

"Answer. Jesus Christ gave the Catholic Church divine authority to teach when He said, 'Go ye and teach all nations.' (Matt. 28: 19.)"

Many other denominations base their authority upon this same passage, so in considering this question our explanation applies to every creed so based.

By turning to the passage referred to we will find that our Lord was neither speaking to the Catholic church, nor to any other church or individual other than the eleven disciples, who were assembled upon a mountain in Galilee. It is true that these men formed the Church from which the Catholic church has descended, but where do we find any record of them giving another body of apostles the same commission, or of Jesus telling anyone else that "Whatsoever ye shall bind on earth shall be bound in heaven?" (Matt. 18: 18.) That commission to go and teach all nations applied only to those to whom it was given—the eleven disciples. Although Christ thus commissioned them, yet the authority of those men was not complete, for He further instructed them thus, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 49.) In the light of this command, how ridiculous it is for men to presume to officiate as representatives of God because at one time Jesus said to His apostles, "Go ye and teach all nations." We might as well say that if an army general gives an officer a commission to go and drill a body of recruits, it gives the entire army the proper authority to go and do likewise. Although the Apostle Paul received his call direct from the Savior, and in a most impressive manner, he did not have the right or power to act in His Master's name until "the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13: 2.) How can men claim to have received a Divine call by virtue of a commission given to other men many hundreds of years ago?

The one church not originating from Rome, either directly or indirectly, that claims to have received Divine authority in the proper manner is the Church of Jesus Christ of Latter-day Saints. It is founded upon apostles and prophets, with Jesus Christ as the

chief corner-stone, and it teaches the very same doctrines as did our Lord and His apostles. This similarity in organization and doctrine to the early church does not alone entitle the Latter-day Saints to investigation, but the testimonies of thousands of men and women that Joseph Smith was a true prophet of the living God and that the Church organized through him is *the* Church of Christ, demand the thoughtful attention of every responsible person in Christendom.

Let the reader pause, consider and examine the teachings of the Latter-day Saints, for they alone have the true gospel and the authority to preach it, and without these no one can be saved and exalted in the kingdom of God. "For what is a man profited, if he shall gain the whole world, and lose his own soul." (Matt. 16:26.)

SHIRLEY P. JONES.

MINUTES OF IRISH CONFERENCE.

THE semi-annual Irish conference was held at 106 Ann Street, Belfast, Ireland, Sunday, March 24th, 1912. There were present: President Rudger Clawson, of the European Mission; Elder Hugh Ireland, of the Liverpool office; President Thatcher C. Jones and twenty-four traveling elders of the Irish conference.

The morning service commenced at 10:30 by singing, "Joseph Smith's first prayer." Prayer was offered by Elder C. A. Harding. Singing, "Softly beams the sacred dawning."

President Jones felt grateful for the privilege of welcoming the saints and friends to the conference. He spoke of the persecution the saints had to endure, and said it had been so with the people of God from the beginning. Persecution is not of the Lord, but is permitted by Him to prove the saints. All members of the Church should ever be ready to bear testimony of the truth.

Elder William Johnson said the people of to-day deny the spirit of prophecy, and depend on their own learning to teach the ways of the Lord. The spirit of revelation was enjoyed by the servants of God from Adam to John the Revelator, and is necessary in this day to call men to the ministry and direct them in their work.

Elder John M. Jones said he enjoyed meeting with the saints and partaking of the spirit which is always in their midst. The Holy Spirit will not dwell in an unclean tabernacle, so we must obey the laws of God and place ourselves in a condition to receive it. He emphasized the necessity of obedience to the first principles of the gospel.

"Speak to me kindly," was beautifully rendered by Sisters Harten, Montgomery and Scott.

President Clawson occupied the remaining time. He said it is grand to meet together and worship the Lord intelligently. The

Latter-day Saints do not have written sermons and prayers. The Lord's prayer was given as an example, and teaches us to be plain and simple. We should depend upon the Spirit of the Lord to direct our remarks, so as to be able to speak the very things the congregation needs, which no one knows but the Lord. He spoke of the character of the elders, saying they are virtuous, temperate, honest, humble, and speak words of peace, love, and comfort. People have persecuted the Latter-day Saints and tried to drive the elders out of the land, because they are not of the world.

Meeting closed by singing, "Now let us rejoice in the day of salvation." Benediction by Elder S. H. Cornaby.

The afternoon meeting began at 2:30 by singing, "High on the mountain top." Prayer was offered by Elder P. J. Welch, followed by singing, "The Spirit of God like a fire is burning."

Sacrament was administered by Elders W. C. Davidson and Horace F. Egan, Jr. Sacramental hymn, "Reverently and meekly now."

Conference Clerk J. Walter Randall presented the general and local authorities, all of whom were unanimously sustained.

Elder J. Walter Randall was released as clerk of the conference, and Elder Jesse Crosby sustained in that position.

Elder T. F. McDonald said they had just sustained by uplifted hand the men whom the Lord had called to be at the head of His Church. He spoke of their character, and testified that he knew them to be men of God. By receiving their teachings we are receiving the word of the Lord. Dwelt briefly upon the restoration of the gospel and bore testimony to its truthfulness.

Elder Jesse Crosby rejoiced in having the privilege of meeting in conference and had been much edified by the words spoken. Took for his text: Matt. 7: 15-20. We believe the Bible to be the word of God. We have implicit faith in Christ and in His teachings. Showed how the teachings of the Latter-day Saints harmonize with those of the primitive church.

Sisters Harten and Elders Harding and Russon sang a quartette, "The Lord is my light."

Elder Hugh Ireland was extremely pleased to visit his native land and testify of the truth. He spoke of first hearing "Mormonism," and the conditions which lead to his acceptance of it, and testified that after twenty-five years association with this people he knew they had the truth. Their teachings are uplifting. Joseph Smith was either a prophet of God or the greatest impostor that ever lived. We know his teachings are true. The sacred records translated and the revelations received by him contain principles which bring men closer to God and link them with Him. Testified that the gospel had been restored to the earth in these latter days.

After singing, "Praise to the man who communed with Jehovah," the benediction was pronounced by Brother Fred Baker.

The evening meeting commenced at 7 o'clock, with the hall well filled. After singing "How firm a foundation," prayer was offered by Elder W. J. Roberts.

Elder J. Walter Randall read the elders' labor report for the last six months. Said he had a testimony of the gospel, and had been much blessed while in the mission field. This life is a school of experience designed to prepare us for an exalted position in our Father's kingdom. If we learn to live the precepts of the gospel, we will develop great strength of character and prepare ourselves for the presence of God. There are many degrees of glory in the kingdom of heaven. All will be judged by their works and receive the glory they merit.

President Jones endorsed the remarks of the previous speakers, and said we will know the truths of the gospel are from God if we live them. No one will be able to lead us astray, for we have received the promise that, "If any man will do His will he shall know of the doctrine." We should be satisfied with nothing less than the celestial glory, and should strive to gain it. Our message is one of peace and goodwill to all men. Bore testimony to the truth of the gospel.

Elders Harding and Money sang the duet, "Sometime, somewhere."

President Clawson commented on the remarks of the previous speakers. Spoke in praise of the work of the elders. Commended President Jones for his faith and diligence. Took for his text John 17:3, and compared the Christian view of the Godhead with that of the Latter-day Saints. Said that Jesus was God manifest in the flesh. The character and attributes of God are revealed in Christ. God is a tangible being of flesh and bone. It is necessary that we know the attributes of Deity. He is merciful, gracious, and slow to anger, and is a God of truth and love. He is no respecter of persons. The scriptures declare Him to be the same yesterday, to-day and to-morrow. President Clawson rejoiced in the truth and admonished all to be true and faithful. In conclusion, bore a strong testimony to the truthfulness of the gospel.

The conference was brought to a close by singing, "Redeemer of Israel." Benediction by Elder Hugh Ireland.

President Clawson met with the elders on Saturday and Monday in two spirited Priesthood meetings. Many valuable instructions were given and several questions were asked and answered.

J. Walter Randall, Clerk of Conference.

The man who in working strives perpetually to fulfil his obligations thoroughly, is continually building up in himself one of the greatest principles of morality and religion. Every blow on the anvil, on the earth, or whatever material he works upon, contributes something to the perfection of his nature.—Channing.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 28, 1912.

EDITORIAL.

THE COAL STRIKE.

SURELY the "times are out of joint." Great industrial upheavals seem to be the order of the day. In 1911 Great Britain was the scene of a gigantic railway strike that will ever be memorable for its disastrous effects on trade, which for days and weeks was well nigh paralyzed. Riot and bloodshed followed; but finally peace was declared between the opposing forces—the railway companies on the one side and railway employees on the other—and the embargo lifted. The differences being adjusted, business proceeded along its natural channels, and normal conditions obtained.

To-day, it is not so. The scene has changed. Great Britain once more faces an evil that is appalling in its magnitude. The very foundations of England's commercial prosperity are imperilled. Men's hearts are failing them for fear. Statesmen are aroused to the enormity of the danger. The King upon his throne is in constant but anxious communication with his Prime Minister. Parliament is even now devoutly but earnestly considering a measure, which if enacted into law will, it is hoped, relieve the situation, restore confidence, and keep starvation from the door. What is it then that is exercising such a pernicious, powerful and far-reaching evil influence upon the business life and prosperity of the country? It is the GREAT COAL STRIKE. The mine owners are "pitted" against the miners, and the miners are "pitted" against the owners, and as a result the "pits" are empty and idle. This industry, which might consistently be called the life-blood of trade, is closed down, and almost immediately nearly every other industry in the United Kingdom is seriously affected, and threatened with dire disaster, whereby hundreds and thousands and tens of thousands of the hardy sons of the soil are thrown out of employment. Many a man, many a poor family, who is in no way responsible for the strike, has already been subjected to unspeakable anxiety, mental suffering and bodily distress. With no coal in the grate, with insufficient food, with scarcely apparel enough to cover their nakedness—thus the poor are compelled to face a situation that would make the stoutest heart quail.

Wherever, and upon whomsoever, the responsibility for these untoward conditions shall justly fall—whether upon the mine owners or the miners—surely it is a burden that will nigh crush them to the very earth.

As an evidence that the foregoing gloomy picture is not in the least overdrawn, but is rather under-stated, we submit for the information of our readers the following excerpt from the *Liverpool Daily Post and Mercury* of March 19th, 1912:—

COST OF THE STRIKE—NEARLY SIX MILLIONS LOSS OF WAGES.

In the first week of the strike—that is, from Monday, February 26, when the Derbyshire miners began laying down their tools—there were two million working days lost in the coal-getting industry alone.

In the second week of the strike—March 4 to 9—the miners, together with many carters, clerks, and others, lost some 6,700,000 days, and the same in the week just ended. The time lost by workers in other industries during that fortnight shows a table growing day by day. At 5½ days per week the total reaches some 5,250,000 days.

The loss of time and wages for the three weeks to March 16 is put in the London *Times* as follows:—

	No. of days lost.	Approximate wages.
Coal-mine workers (all classes)	15,450,000	£4,250,000
Other trades	5,250,000	1,325,000
Commercial travelers, agents, salesmen, etc.	180,000	68,000
Total	20,880,000	£5,643,000

The bill hereinbefore mentioned is being hastened through Parliament, by which it is hoped the strike will be terminated, though grave doubts are entertained in many quarters that such will be the case.

Even now, while the measure is still under consideration, the Government, under the able lead of Mr. Asquith, Prime Minister, are making a strenuous effort to bring about a peaceful understanding between the miners and coal owners, in joint conference. It is announced in the morning papers that "Yesterday's (Tuesday's, March 26th) coal conference failed to secure peace, and there was a complete breakdown of the negotiations." The situation is further emphasized by a London correspondent of the *Liverpool Daily Post and Mercury*, who writes as follows:—"We have seen the Prime Minister moved almost to the verge of tears. After weeks of negotiations, argument, and persuasion he came down sadly to the House of Commons this afternoon (26th) to announce the utter disappointment of all his hopes, and his regret must have been all the more bitter as agreement two or three days ago seemed nearer in sight than throughout all previous negotiations." And the Prime Minister himself said upon the floor of the House: "We have exhausted all the powers of persuasion, argument and negotiation

that are at our disposal. We, therefore, press this bill on the house, believing it to be the best possible solution of the great emergency with which we are confronted."

In the meantime, the misery and distress of the poor continue unabated. There is great destitution in many quarters. In London alone, for example, there are some 50,000 school children who must be fed by the charitably inclined or go hungry. Doubtless the great majority of them are already suffering from cold due to a lack of fuel.

This is only one of many instances of distress and want. At Crewe, it is reported, there were hundreds of poor people clamoring around the Corporation yard with baskets, barrows and perambulators begging for coal and provisions. Steps were taken to render them some assistance—and so it goes. These are sorry days for Great Britain.

RUDGER CLAWSON.

OUR RELIGIOUS IDENTITY.

IT is very important that the Latter-day Saints should always keep before them that recognized standard of religious and moral life which modern revelation has set up for their guidance. They should, in other words, keep a firm hold upon what has been beautifully described as the "iron rod."

In these times when commercial, social and business organizations are taking strong hold upon the people, and when associations are often composed of all classes of people, the duties and obligations of the Latter-day Saints cannot safely be set aside for other standards of living.

It is to be feared that men accept for their guidance too frequently the general conduct of those by whom they are surrounded. If questionable practices are indulged in and the want of proper restraint is felt in any of these business, social and political organizations, it is no reason why those who profess to be Latter-day Saints should cut themselves loose from their moorings and drift with those who are indifferent, wayward or immoral.

Long continued associations with those who are self-indulgent, reckless or faithless will have a powerful influence over those who, under other circumstances, would easily incline to more upright lives. Young people, always more or less thoughtless, are especially subject to prevailing and passing influences. They are not always able to stand erect in the midst of moral indifference and retain their religious identity.

We should never forget that we are, or should be, distinctly Latter-day Saints, wherever our lot in life might be cast, and we should never lose sight of that moral and spiritual guidance which the gospel imposes upon us. Some of our young men who have

made shipwreck of their lives may trace their misfortune and downfall to the first step they took in their willingness to be like those with whom they were associated in their temporal pursuits.

There are periods of excitement which rise often to such an extent that men and women apparently are completely carried away with it, and forget everything but that which gives them temporary pleasure or worldly gain. Some, indeed, have no higher standard of morals than that which panders to worldly popularity. When these waves of excitement pass over they find themselves not only drifting aimlessly but sometimes hopelessly submerged among the debris or driftwood of wayward humanity.

The power wielded over us by our environments cannot always be fully resisted, and we may yield too frequently to the passions and sentiments of the hour, but we should see to it that our weakness in this direction is checked and subdued before it proves fatal.

It is imperatively necessary at all times, and especially so when our associations do not afford us the moral and spiritual support which we require for our advancement, that we go to the house of the Lord to worship and mingle with the saints, that their moral and spiritual influence may help to correct our false impressions and restore us to that life which the duties and obligations of our conscience and true religion impose upon us.

"Good times" are often dangerous times, and social fraternity, if not of the right character, will prove more harmful than helpful. Let us, therefore, in the midst of our worldly callings and associations not forget that paramount duty which we owe to ourselves and to our God.

We should hearken to the voice of that Spirit which is crying to the honest in heart, to come out of Babylon, saying: "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities." This means that we shall not only come out of Babylon, but that we shall not partake of her sins. The requirement is: "Depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." Again: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II. Cor. 6:14-17.)
—PRESIDENT JOSEPH F. SMITH, in *Juvenile Instructor*.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home March 21st, 1912, per s.s. *Tunisian*. From Great Britain—George B. Sheffield, George O. Low, William G. Gidney. From the Netherlands—David C. Lyon. From Scandinavia—Thomas P. Jensen, Leo R. Christensen. With the company were twenty-two emigrants in charge of Elders George B. Sheffield, George O. Low and Leo R. Christensen. Elder Hyrum A. Belnap, of the Swiss and German mission, has been honorably released and sailed for home March 23rd, 1912, per s.s. *Mauretania*.

Arrivals.—The following named missionaries for the European mission arrived on March 24th, 1912, per s.s. *Virginian*: Thomas E. Briggs, Syracuse, Utah; William Hardy Breeze, Taylorsville, Utah; William Burrows, Sandy, Utah; Axel Nielsen, Richfield, Utah; George Heber Swan, Charles M. Nielsen, Maggie L. Nielsen, Martin Christopherson, Jennet L. Christopherson, Alvin R. Christopherson, James Clyde Coult, August Tadje, Salt Lake City; John Van Der Wel, Neeltje B. Van Der Wel, Rupert, Idaho; Warren J. Lindsay, Moreland, Idaho; George Hay, Menan, Idaho; Charles Rodolph Wing, Garland, Utah.

Appointments.—The elders who arrived for the British mission March 24th, 1912, have been appointed to labor in the following conferences: Thomas E. Briggs, Axel Nielsen, London; William Hardy Breeze, Newcastle; William Burrows, Birmingham; George Hay, Sheffield; Warren J. Lindsay, Leeds; Charles Rodolph Wing, Liverpool.

District Meetings.—On Sunday, March 10th, 1912, President J. B. Walkley with five traveling elders held a district meeting at Gillingham (London conference), at which a goodly number of saints and investigators were present. The afternoon session was called to order at 2 p.m. Elder Benjamin Spence addressed the congregation. He said the scriptures foretold a restoration of the gospel in the latter days and that an angel had flown from heaven bringing the everlasting gospel to preach to those who dwell upon the earth. Brother J. B. Abery said the Latter-day Saints were preaching the same gospel as was taught by Christ. The creeds of men may change, but the gospel of Christ is unchangeable and is the same in every dispensation. President Walkley presented the general and local authorities, who were unanimously sustained. The evening session convened at 6:30 p.m. Elder D. A. Matheson said it is by the grace of God that we are saved and that everything we have is through His grace. If we seek we shall find and those who are searching for the truth can find it by

seeking the Lord. Sister Emma J. Walkley said the gospel the Latter-day Saints are preaching in this land is the same as is being preached in America, and the stories that are being circulated are entirely without foundation. President Walkley said he knew the Lord had sent forth messengers of the truth to the earth in these the latter days and they are persecuted the same as Christ and His Apostles. Showed from the scriptures that the first principles of the gospel which are being taught to-day are the same as was promulgated by the early apostles. Elder W. A. Brown, Jr., said his missionary experiences had given him a stronger testimony of the truth. The gospel we are teaching is the gospel of Jesus Christ, by which the world will be judged. The services were made pleasant by the rendition of two tenor solos by Elder L. M. Coombs.

President J. B. Walkley, with fourteen traveling elders, held a district meeting at "Deseret" (London conference), on Sunday, March 17th, 1912. After the opening exercises, President Walkley welcomed all present, and said if we had come with a desire to learn the truth, the Lord would pour out His Spirit upon us. Elder Earl Spencer spoke upon the atonement of Christ, and showed that through it all mankind were saved from the effects of Adam's transgression, and by obedience to Divine law we can gain exaltation in the celestial glory. Elder R. A. Moss commented upon the conception different nations had of God. The Lord has made it known, through the Latter-day prophet, that He is a personal being. Elder Ezra Sorenson said a man must be called of God, by revelation or through His authorized servants, in order that his official acts be valid. Showed that this is the way God's servants were called in former dispensations. At the evening session there were a large number of saints and investigators present. Elder W. H. Allington said that revelation had been the foundation stone of the Church in every dispensation, and whenever it had ceased the people had drifted into spiritual darkness. The world was ever ready to revere the prophets which were dead, but would not accept those who lived contemporary with them. Elder D. A. Matheson said the gospel as taught by the Latter-day Saints holds out greater opportunities than any of the creeds he had come in contact with. All blessings are predicated upon obedience to law, and if we expect to obtain them we must comply with the requirements of the law. President Walkley said we should not put off until to-morrow that which can be accomplished to-day. If we are converted to any principle of the gospel we should apply it to our lives, and by doing this we will, in time, come to a perfect understanding of the gospel. We should strive to ingraft in our lives those things which will elevate and make us more God-like. The services were made pleasant by the rendition of several solos, and by a quartette composed of elders of the conference.

A successful district meeting was held in the Dublin Branch

(Irish conference), on Sunday, March 17th, 1912. President Thatcher C. Jones was present. After the opening exercises, Elder W. J. Roberts showed the necessity of the Church organization as it exists to-day. Elder W. H. Fjeldsted dwelt on the necessity of obedience to the principles of the gospel. Elder Jesse Crosby spoke at length on the subject of charity. President T. C. Jones explained that God was not a respecter of persons in placing His children here on earth, some in lowly conditions and others in better conditions. They were placed here on earth according to their merits. Branch President Fred Baker called the evening session to order at 7. There was a good attendance of saints and friends. Elder J. A. Empey spoke for a short time on the importance and necessity of baptism. President Jones spoke at length on the great love of God for His children as manifested in His great sacrifice for their salvation. At the close a street meeting was held, at which a large and attentive crowd was present.

Successful Socials.—A successful social was held in the Ebor Rooms, York branch (Hull conference), on Tuesday evening, March 5th, 1912, in honor of Elder H. B. Harris, who was returning home. The saints and friends of the branch presented Elder Harris with a token of esteem.

A very successful social was held in the Park Hotel Hall, Pontypool (Bristol conference), on Wednesday evening, March 6th, 1912, when about seventy-five saints and friends enjoyed a pleasant evening. A delicious "tea" was served, after which an excellent program of songs, recitations and instrumental selections was rendered. The saints and friends of the branch are deserving of commendation for their efforts to make the entertainment a success, some coming many miles to attend. All expressed themselves as having had an enjoyable time. The evening was a decided success. There were present as visitors Elders H. R. Thomas and E. E. Wait, from Merthyr-Tydvil district.

An enjoyable social was held in the Wretham Road Assembly Rooms, Handsworth (Birmingham conference), on Saturday evening, March 9th, 1912, in honor of Sister Sarah A. Howard, prior to her returning to Zion, after spending fifteen months in the mission field. An excellent program was rendered, and light refreshments were served. On behalf of the elders, saints and Relief Society of the branch, President Rudger Clawson presented her with a beautiful table cover and fruit dish. There were a goodly number present, and all seemed to enjoy themselves.

On Monday evening, March 11th, 1912, a successful social was held in the Rochdale branch (Manchester conference), in honor of Elder W. C. Mills, who has been honorably released to return home. Those present spent a very enjoyable evening, and all joined in wishing Elder Mills God-speed on his homeward journey.

On Monday evening, March 11th, 1912, the Sparkbrook branch

(Birmingham conference), gave a successful social in honor of Sister Sarah A. Howard, and Elders David E. and Amasa R. Howard, who are returning home. About one hundred and fifty saints and friends were in attendance. An excellent program was rendered, after which each of the missionaries was presented with a token of esteem from the branch. All expressed their appreciation of the kindness shown. After singing, "God be with you till we meet again," all departed, wishing the missionaries God-speed on their journey home.

The sisters of the Relief Society, Hyde branch (Manchester conference), gave a grand concert on Saturday, March 16th, 1912, to celebrate the seventieth anniversary of the Relief Society. Appropriate remarks were made by Sister Rebecca Hone of Utah, after which a very good program was rendered, consisting of tableaux, songs, monologues and games. About eighty saints and friends were present. The evening was an enjoyable one throughout. Over £2 was realised, which will greatly assist us in our efforts to assist our neighbors.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXII.—"CRUCIFY HIM! CRUCIFY HIM!"

I. BEFORE THE PRIESTLY AUTHORITIES.
(Matt. 26: 57-75; 27: 1; Mark 14: 53-72; Luke 22: 54-71; John 18: 12-27).

1. Hasty proceedings during the night. (a) Jesus before Annas, then sent bound to Caiaphas (John 18:13, 24). (b) The high priest and council in irregular session (Matt. 26: 57-68).

2. The morning council (Matt. 27: 1; Mark 15: 1; Luke 22: 66). Note the following in connection with this part of the lesson:

(1) The constitution and powers of the council before whom Jesus was tried,—the Sanhedrim, or supreme council among the Jews. Under the Roman rule the power of inflicting the death penalty had been taken away from this body.

(2) The humiliations, indignities, and cruelties heaped upon Jesus while He was a prisoner in the custody of Jewish officials.

(3) The search for false witnesses and other proof that condemnation had been decided upon before the so-called trial.

(4) Peter's denial of Christ—the prediction fulfilled.

II. CHRIST BEFORE PILATE.
(Matt. 27: 1-31; Mark 15: 1-20; Luke 23: 1-25; John 18: 28-40; 19: 10-16).

1. Delivered to the Roman authorities by His own people.
2. Pilate's examination. (a) His inquiries. (b) His certainty that Jesus was unjustly accused. (c) Warning from Pilate's wife. (d) Pilate's significant washing of his hands. (e) The response of the multitude—"*His blood be on us and on our children.*" (Matt. 27: 25 and references thereto).

III. Pilate's Official Action.

1. Releases Barabbas, the robber.
2. Condemns Jesus to death. Note in connection with this part of the lesson:

(1) Pilate's delivery of Jesus to Herod, who was then at Jerusalem; the wicked sport of Herod and his soldiers; the return of the prisoner to Pilate, and Pilate's declaration that Herod also had failed to find evidence of the guilt charged.

(2) The demand of the people, "*Crucify Him! Crucify Him!*"

(3) Pilate alarmed by the declaration that to release Jesus would be to prove himself disloyal to Cæsar.

(4) The miserable death of the traitor, Judas (Matt. 27: 3-10 and references thereto).

DIED.

Bousfield.—At Darlington (Newcastle conference), March 8th, 1912, William Bousfield; born at Browse, Yorkshire, April 28th, 1846; baptised September 23rd, 1906, by Elder Jacob Riches, and confirmed by Elder Vincent Wootton. Deceased was a faithful Latter-day Saint.

Walton.—At Swadlincote (Nottingham conference), March 6th, 1912, Beatrice Evelyn Walton, the beloved daughter of Brother George and Sister Hannah Walton, aged 12 years and eight months; blessed 1905 by Elder George Reed.

Wellard.—At Herne Hill, London, S.E., on March 2nd, 1912, Brother Thomas Henry Wellard; born June 30th, 1866; baptised July 27th, 1907, by Elder Soren Paterson. He was a faithful Latter-day Saint.

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